[131 cont.]

628 The political relationship of the individual communities to each other rests on constant mistrust. No native leaves his village unarmed. If a chief on Vanikoro visits another village, [622] a man precedes him in order to announce him (7). On the same

7. Quoy in D'Urville, p. 318. Gaimard, ibid., p. 334. Sainson, ibid., p. 354. Cf. also Joest in Baessler, pp. 390, 395.

631 [132] island, according to the report of D'Urville, there was a [103] kind of permanent confederation; Maneve, Vanikoro (the village), Mambili, and Vanu were united against Teve, Nama, Paiu, and 721 Tanema (1). In any case, war is one of the chief concerns of the [181]

1. D'Urville, p. (148), 183.

natives, the only one, besides a good business deal, that will induce the inhabitant of Ndeni to get up early, according to Joest (2). He mentions women and feather money as the causes

2. Joest in Baessler, p. 391.

of war (3).

3. Joest, ibid., p. 383. According to Carteret, p. 351, the natives were provoked by the cutting down of a (perhaps tabooed) coconut palm.

411 As for weapons, D'Urville is the only one who mentions the blowgun, but only as a shooting implement of a single village on Vanikoro; moreover, he says himself that he merely assumed its presence from the gestures of the inhabitants of [535] Teve (4). The club (Figs. 58-60) appears on Ndeni only as

4. D'Urville, p. 166.

3:Davenport E-6 (1958-1960)1962
ON13 Santa Cruz ON13

[795(c)]

435 tent, especially for purposes of international exchange, the Western capitalist
436 economies still refer their currencies to
121 the value of gold on the world market. But in the main it is the scope of the modern state's authority and the extent of its jurisdiction that effectively fix the value of its currency.

Lacking the power to regulate demand (by such devices as manipulation of the interest rate), primitive societies must rely on measures that control the supply of currency against the demand in their completely free markets. Frequently the supply is limited by natural or social circumstances beyond the control of its users, much as the scarcity of gold or silver once set the value of the dollar or the pound. Often, however, the nature of the currency is such that the society could "mint" it without limit. Scarcity is then maintained by some convention that, through consumption, destruction or deterioration, renders the currency valueless and withdraws it from circulation.

The red-feather currency system shows both principles in operation. The supply of new money is regulated by the availability of the red feathers and by the output of the hunters and artisans who make the money; old currency goes out of circulation because it loses value
436 as its color fades. Produced by the natives of Santa Cruz Island itself, the red-feather currency circulates throughout most of the islands in the group. In
●[631] these islands, where the indigenous political organization has never extended beyond a single village, it functions as international currency, the common medium of exchange among peoples who speak different languages and live in contrasting ecological settings.

131 The Santa Cruz Islands, part of the
[648] British Solomon Islands Protectorate,